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# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## Baptists and Christian Unity

*An Editorial*

No Christians Need Apply!  
Pan-Presbyterian Conference  
What the Pope Gains and Loses  
Why Men Do Not Go to Church  
Too Many Churches in Our Town?

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Fifteen Cents a Copy—July 10, 1929—Four Dollars a Year

# The CHRISTIAN CENTURY

July 10, 1929

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## Editorial

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## "No Christians Need Apply"

*The First Reader, like many other readers, has missed the Parable of Safed the Sage in recent issues of The Christian Century more frequently than pleases him, and here is another issue with no Safed. It is too bad. The First Reader called up the editor and protested violently and raucously, only to be informed that the editor felt just as bad about it as anybody could but that "the exigencies of space, etc., etc." and "the pressure upon our columns, etc., etc."—you know how editors talk when they leave out something that you very much wanted them to put in.*

*But in this case there was a ring of sincerity in the editor's voice which forbade any doubt of his real regret. Safed gives us something that no one else does. Like Touchstone, he uses his folly like a stalking horse and under presentation of it he shoots ripe wisdom as well as pungent wit. Every one of those parables, besides its other values, is a fable for preachers, showing how people can be brought to accept what one has to say if it can only be stated without putting them into an argumentative mood. Have you ever found yourself disagreeing with Safed? I have not. And of what solemn and contentious writer can the same be said?*

*It must surprise a quiet and modest professor of theology no little to find that he has suddenly become a figure of national importance, as Professor Macintosh has. And all because he had the indiscretion to state in open court what every citizen who is fit for citizenship in a democracy thinks in his heart. There are certain limits beyond which no honest man will go in obedience to any human law. Any oath of allegiance is based on the assumption that the government itself recognizes and will respect certain limits. When the limit is written into the law as explicitly as the renunciation of war has now been written into the law of this land, it would seem that one might make this assumption and take the oath without explicitly stating the reservation.*

*But if a person of sensitive conscience—a professor of theology, for example, who has a professional habit of taking matters of conscience rather seriously—chooses to make the limitation explicit, a sensible judge would say: "Oh well, of course, nobody is expected to lie down on his back and hold up his conscience and his intelligence to be hog-tied when he becomes a citizen of this country. It isn't that kind of country."*

*The curious thing is that a lot of people who feel perfectly free to nullify an article of the constitution and a federal statute and to encourage others to do the same, to satisfy their thirst rather than to save their consciences, are terribly shocked when an applicant for citizenship says that in some remote contingency he would not obey a command that would violate a law as well as offend his conscience.*

*But why should I discuss this matter when the editor has treated it so much more fully? Only because it is a terribly serious situation when the courts themselves are tending to make this a country at whose doors "no Christians need apply." The current "disrespect for law" is not going to be cured by such medicine as this.*

THE FIRST READER.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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## EDITORIAL

THE JAPANESE government, last among the fifteen governments which were the original parties to the pact of Paris, has ratified the treaty for the renunciation of war, and the official certificate of ratification is now on the way to Washington. The delay of

### Japan Ratifies the Paris Peace Pact

Japan in signifying its adherence to the treaty was caused by no lack of sympathy with its purpose or its provisions, but by what seems, as viewed from the outside, to have been a mere technicality. The first article of the pact declares that the heads of the nations involved are entering into this agreement "in the names of their respective peoples." Japanese political theory is not in harmony with this democratic phrase. The emperor of Japan does not make treaties in the name of his people, but in his own name. After extended discussion it was decided that, in its context, the phrase meant no more than that the action was taken by the governments for the nations in accordance with the constitutions and customs of the respective countries. It was a sensible decision, and one most welcome to the world, for it is this last ratification which, immediately upon its receipt in Washington, gives full legal force and effect to the ratification previously received.

### Renunciation of War Is Now Legally Operative

IN the discussion of certain incidents, such as the case of Madame Rosika Schwimmer, the fact has been overlooked by some, including *The Christian Century*, that the Kellogg pact did not become legally operative until it had been ratified by all of the fifteen nations which were originally signatory to it. More than forty nations have given their adherence but, until just now, one of the original fifteen was lacking, and the legal chain was not binding until the fifteenth link was added. The chain is now complete, or will be when the Japanese ratification is received at Washington, as it doubtless will be before the date of this issue. One may reasonably hold the opinion that, under the circumstances, it was doubtful wisdom for

the supreme court to base a decision upon the theory that willingness to fight was the only specific obligation of citizenship which needed to be scrutinized with meticulous care. But the fact is clear: the pact of Paris was not law at the time when the Schwimmer case came before the supreme court, and the courts can take cognizance only of those laws which are operative under their own terms. Let no one say again that the United States is a hermit nation! The Japanese ratification has changed the law of the United States, for it has supplied the last condition which was needed to make the renunciation of war operative as a part of our system of laws. The situation has been radically altered since the decision in the Schwimmer case. If this case is not to be re-opened, a new case as nearly parallel to it as possible might well be brought before the court. The supreme court would then have opportunity, without reversing itself, to declare that a citizen cannot be compelled to go to war in a country whose law declares that it shall not go to war.

### Speech from Throne Forecasts Naval Conference

THE opening of the British parliament on July 2 gave the new liberal government its first opportunity for a statement of its program with reference to both foreign and domestic affairs. Not much was added by the speech from the throne to what was already a matter of common knowledge in regard to the prospects for a naval conference. "Conversations have commenced with the Ambassador of the United States on the subject of naval disarmament, in consequence of which it is the earnest hope of my government to insure in cooperation with my governments in the dominions, the government in India and the governments of the foreign powers an early reduction in armaments throughout the world." This is hopeful, if not very definite. The domestic policies forecast in the speech were too moderate to satisfy either the left wing of the labor party who hoped for drastic measures on taxation and the nationalization of mines, or those conservatives who would have been glad to have the new ministry discredit itself and



provoke a reaction by extreme proposals. A great part of the speech dealt with methods for reducing unemployment. Raising the age at which children may leave school to 15 and reducing the minimum age for workers' pensions to 65, are expected to produce more opportunities for employment to those between these ages. In general, the program outlined with the labor party's professed interest in the cause of the working class and also with Mr. MacDonald's habitual caution in regard to promising sudden ameliorations of ancient evils by drastic measures.

### Disarmament Conference May Be Called

**D**ISPACHES from London with reference to the prospects for the calling of a naval disarmament conference consist, in about equal parts, of assurances that everybody concerned is eager for such a conference, and warnings that it may not be held. Mr. Dawes has been devoting much time to the preliminaries, with the assistance of Mr. Gibson, United States minister at Brussels, and American naval experts who are in London, not omitting conferences with members of the British government. On the hopeful side, it is indicated as probable that a conference of the five great naval powers—United States, Great Britain, France, Italy and Japan—may be held next fall and that it will undertake the limitation of all classes of naval armament and not merely cruisers. The time is ripe and propitious for such an effort. The new labor ministry of Great Britain came into office on a program committing it to more vigorous measures for the advancement of peace. The pact of Paris—thanks to Japan's ratification—is just now becoming effective as law. With her bill for four hundred million dollars to the United States for munitions of war falling due August 1, France is in a position at this moment to be peculiarly sensible of the pecuniary advantages of the limitation of armament. With the Young plan for the settlement of reparations recently accepted, Europe sees its financial snarl in prospect of being disentangled. On the whole, the European scene shows brightening skies. Nothing could be more consistent with the whole temper of the present international situation and nothing could act more powerfully in the direction of its further improvement than the immediate calling of a naval conference, the purpose of which would not be to jockey for advantage and to reduce everybody's navy except one's own, but to achieve such a radical and drastic reduction of naval armaments as would remove both the threat which large navies imply and the financial burden which their maintenance involves.

### War Debts Are Cancelled; Post-War Debts to be Paid

**T**HE sudden outburst of emotion in the French chamber of deputies which forced M. Poincaré, apparently against his better judgment, to ask for a

postponement of date of payment of the \$400,000,000 due to the United States on August 1 for munitions of war purchased after the armistice, has had the merit of drawing from Secretary Stimson a statement at once so clear and so kindly that the air has been cleared on the subject of war debts from Europe to the United States as it never was before. The effort of the preceding administration seems to have been to give American taxpayers the assurance that full payment of all loans was being exacted from our European debtors, with merely certain concessions in the matter of interest. The natural consequence of this was to open the way for the argument that debts incurred in carrying on "our common war" ought to be cancelled; to which the answer was that it was not our war but their war in which they begged our aid; to which—and so on, and so on endlessly. Mr. Stimson cuts across all that by showing that, as a matter of fact, the settlement agreed upon with France amounts to a complete remission of the obligations incurred during the war and the payment only of the post-war obligations with a reasonable interest. Whereupon sanity seems to have returned to the chamber of deputies and the French press as suddenly as it disappeared a week earlier. They have discovered, what M. Poincaré knew all along and tried to make them understand, that the United States has already done the very thing that they have been asking. The war debts are cancelled. But debts contracted after the war are financial obligations of a sort that no nation can seek to escape from without fatally impairing its credit. France has taken this in splendid spirit and—equally gratifying—the American people are not in the least disturbed at being told, what they should have been told long ago, that the debt incurred by our comrades in arms while they were our comrades in arms have been wiped off the slate. It remains for the majority of the chamber of deputies to make the further discovery that an obligation to pay for goods bought from one party after the war cannot be made contingent upon the collection of reparations for injuries inflicted by another party during the war.

### Giving Aid and Comfort To the Enemy

**R**UMORS to the effect that Mr. Seymour Lowman, assistant secretary of the treasury in charge of customs, prohibition and the coast guard, and Mr. James M. Doran, prohibition commissioner, were about to resign at the request of the administration were ended by a definite statement from Secretary Mellon. "There is no truth in these reports," said Mr. Mellon, and there are no facts to justify the circulation of rumors of this character, which do an injustice to two gentlemen who are performing a difficult task with a high degree of ability and devotion, and who have in full measure my confidence and support." The rumor seems to have had its origin in the offices of wet newspapers which trumpeted abroad



the imminent removal of these officials as a means of weakening their efforts for law enforcement and crystalizing sentiment against them. Every sophisticated newspaper reader understands that there are papers which create in this way such news as will support their editorial policies. And sometimes, by well planted "rumors" regarding retirement of troublesomely efficient public servants, conscienceless journals can make their dreams come true. But not this time, it seems. The head and front of the offending of the officials mentioned in this rumor is that they have permitted the use of rough methods in trying to cope with rough men. It may be that in some cases the methods have been too rough and that innocent parties have suffered unnecessarily. But the evidence of a press which habitually distorts every story that can be twisted into such form that it will bring discredit upon the prohibition enforcement officers is not enough to carry conviction. It is regrettable that innocent parties have been shot, or even shot at, while running away from officers whom perhaps they did not recognize as officers. But persons of ordinary good sense who have nothing to hide will not dash in darkened cars or speed-boats without lights across frontiers infested with rum-runners, and expect not to be stopped by whatever means seem most likely to stop them. Papers which heroize such persons are giving aid and comfort to the enemies of the United States.

### Mr. Dawes Goes In Long Trousers

THE waiting world was doubtless relieved to learn that Ambassador Dawes had appeared at the court of St. James in long trousers and the other habiliments and haberdashery pertinent thereto, rather than in the silk knee breeches and silver-buckled slippers which his immediate predecessors have affected in deference to the conventional fashion of the court. It may not have been a matter of much consequence and if he had done the contrary it would have been easy to construct a fairly cogent argument in his defense. But on the whole, the decision of the ambassador with reference to costume must be taken as an evidence of good sense and correct feeling. It is argued sometimes that it is the duty of an American ambassador to conform in such matters to the etiquette of the court to which he is accredited and to dress so that he will look like an ambassador. But, on the contrary, it is a still more urgent duty for him to consider the feelings of the nation which he represents and to look like an American. If the world were not so tied together by telegraph wires and if a thousand American papers were not ready to spread before their readers the next morning the details of the costume which their representative wore in London the night before, the silk breeches and the silver buckles would do very well. But since every hamlet in America is going to know what the ambassador wears, and since no American can wear short pants

without looking to other Americans as though he were dressed for golf or for a fancy dress party, and since keeping the confidence of the folks back home and avoiding looking ridiculous are basic qualifications for diplomatic success, Mr. Dawes did well to wear his regular clothes. If the Chinese ambassador can wear his oriental brocades and a little cap with a yellow button on top because that is the way his constituents would like to see him dressed and the costume in which he feels most comfortable, an American ambassador ought to be able to wear conventional American clothes without any affront to the etiquette of the court.

## Baptists and Christian Unity

BAPTISTS have long been accustomed to believe that they have a distinctive mission, and that they can accomplish their mission only by being a separate denomination. A part of this mission is just to be Baptist churches, and thus to exhibit in modern life the church of the New Testament. If there is to be any union of the churches, it will be obtained by other churches conforming to the New Testament pattern to which Baptist churches have already conformed. When other churches become New Testament churches there will be no need to plead for unity: such churches will already be one.

Naturally, the ideal of a united Protestantism on a basis other than such conformity finds them less responsive than some other denominations. Baptist leaders, taking them by and large, have never felt that the divided state of the church was anything to be ashamed of. Denominationalism was no "scandal." The organic conception of the whole body of Christ has not been vivid and explicit in their thinking, and so the schisms that have broken the one body into many do not cause them serious disquiet. Until very recent times the Methodist denomination showed a like unconcern for Christian unity. But in their case the explanation was quite opposite to that of the Baptists. Methodism is a highly organized body possessing a fully articulated ecclesiastical structure. Only Rome itself outdoes American Methodism in its all-inclusive system of organized control. Take any religious body of the same magnitude as modern Methodism, and invest it with the highly authoritarian system of control which John Wesley gave Methodism in its earliest days, and you are bound to have a group consciousness so self-sufficient as to be almost impervious to the idealism of Christian unity.

But Baptists are the opposite of Methodists in this respect. They have, practically, no ecclesiastical structure at all—or, more accurately, what they do have exists under forms which disavow ecclesiastical theory. As a denomination they function through devices which have crept in in the face of express opposition to "ecclesiasticism." The distinction is a difficult one for the onlooker to make, but it is kept clear to those on the inside. Theoretically the local church

is the only unit which has any right to be "ecclesiastical." The polity of the local church is determined by the scripture, but the scripture makes no provision for any polity beyond the local church. Like the Congregationalists, Baptists are congregational in their polity, and such connectional organization as they have has been developed as a practical expedient for carrying on the missionary and educational purposes which their local churches share in common.

But Baptists differ from both Congregationalists and Methodists in that they are intensely conscious of a distinctive mission. For centuries it has been drilled into their mind that, as Baptists, they reflect the New Testament church in a purer form than do other denominations. Congregationalists are quite devoid of this sense of ecclesiastical superiority, and so far as it exists in Methodism it is more of an emotional loyalty than a theoretical conviction. But with Baptists it is a rationalized conviction, out of which grows the feeling that if the Baptist denomination were to be dissolved as a separate functioning denomination, and its churches absorbed in a body embracing the whole of Protestantism, something inestimably precious would be lost—not merely precious to Baptists but vitally important to the whole church.

This explains the comparative unresponsiveness of the Baptist mind to the appeal of Christian unity. In its extreme form the Baptist conviction is such as to make even Baptist unity a secondary, if not a negligible, consideration. The all-important thing, from this extreme point of view, is that Baptist churches shall be set up everywhere, and that those Baptist churches now in existence shall flourish more and more. Whether these local churches shall function connectionally as one Baptist denomination, or as two, or as a dozen, is not a matter of great importance. The particular scheme of connectional relationship is merely an expedient after all, for the attainment of the specific ends of missionary expansion and Christian education. The multiplication of connectional groupings such as a Northern Baptist denomination and a Southern Baptist denomination, implies no essential disunity at all.

This view was frankly avowed not long since by an influential Baptist editor belonging to the southern denomination, who was opposing the union of his denomination with the Baptists of the north. He went so far as to suggest that Baptists would regard lightly even a further breaking up of their connectional relationship into eastern and western or any other groupings which would promise a more homogeneous administration of Baptist interests. All Baptist churches *are* one, according to this theory, no matter into how many denominational groupings they may organize themselves. Their unity inheres in the fact that they are *alike*, not that they are connected. This static unity of likeness is, of course, something quite different from the functional unity of a common organic life. It is the unity of atoms, as contrasted with the unity of a living body.

One hesitates to push the analysis too far, because

one cannot stop to make allowance for notable exceptions and for the enormous change that has taken place in the mind of the denomination in recent times. But the characteristic Baptist indifference toward Christian unity can be better understood when one understands their relative indifference to their own denominational unity. The idea of a church catholic, which in its organic functioning visibly manifests the unity of the divine purpose, is not congenial to the traditional Baptist ecclesiology.

The atomistic conception of the church as over against the organic conception is a dogma derived from a certain view of the New Testament. And present day biblical scholarship has undermined the presuppositions upon which this dogma rests. The doctrine that there exists in the New Testament a form of church organization divinely ordained as a norm for all times and places, has lost its appeal in all informed circles. Intelligent Baptists, like many other intelligent followers of Christ, feel free to construct the church, so far as its form is concerned, in whatever fashion will best incarnate the spirit of Christ and best do the work of Christ in the world. We are laying hold of the profoundly important historic fact that instead of the New Testament being the mother of the church, the church was the mother of the New Testament. The early church did not reflect the New Testament; the New Testament reflected the early church. The best Baptist thinking, like the best thinking in all the churches, is being steadily drawn away from the dogmas which grew out of the pattern theory of the church, and is coming to see in the church the living organism that it really is and always was. As the churches appropriate and apply this vital conception of the church, they tend to respond more and more favorably to the idealism of organic Christian unity.

But the response is slower in the case of Baptists than in that of some other denominations, because the grooves of their traditional thinking on this matter were cut deep during centuries of intensive indoctrination. And the mass mind of a group clings to its traditional doctrines and uses them to conserve its own *esprit* long after they have ceased to have validity for its leaders as individuals and even for its rank and file as individuals. Those denominations whose ecclesiastical structures were built upon special interpretations of the letter of the New Testament are compelled by modern biblical scholarship to undergo a far more revolutionary reconstruction in their habits of thought than are those denominations whose ecclesiastical system was determined without reference to scriptural authority. Like the Baptists, the Disciples also have this handicap. In the case of Episcopalians, Methodists and Congregationalists, the modern view of the scripture is accepted without seriously raising any question as to their form of organization. Presbyterians and Lutherans stand between these two groups, requiring less mental adjustment than the first group, but more than the second.



It is important to distinguish the congregationalism of the Congregationalists from the congregationalism of the Baptists. The former is not literalistic in its primary sanctions. Whatever scriptural authority may have been claimed for congregational independence during the period of the reformation, Congregationalism in New England was so completely identified with the total community that there was no occasion to emphasize the divine right of congregations as such. Congregational congregationalism, in its American phase, is really parochialism. The parish—that is, the community—is the primary unit. Baptist congregationalism, on the other hand, is purely ecclesiastical, based upon the belief that the scripture ordains it.

The bearing of this on the relation of the Baptists to Christian unity is evident. The movement for unity has arisen in the atmosphere of freedom from old controversies which modern scholarship is creating in the churches. We are being compelled to think of church organization in the terms of a new dimension. The old presupposition of a pattern church set forth in the New Testament is disappearing. The churches now find themselves in a new world, and endowed with a newly felt freedom to deal realistically with actual conditions, unfettered by dogmas based upon literalistic authority. Those churches whose mode of organization has been intertwined with dogma naturally respond to the call for a new organization of religion with less alacrity than do those whose mode of organization was determined by the natural process of social evolution, or by expediency, or by historical accident.

We have been discussing only one aspect of the consciousness of mission which bars the Baptist mind against the appeal of Christian unity. In addition to the long accustomed belief that Baptist churches are New Testament churches *par excellence*, the group mind of this great denomination—or group of denominations—has been accustomed to believe that Baptists stand for certain Christian convictions which require their separate existence as a denomination. These we can barely touch upon.

The average non-Baptist reader will expect here a discussion of baptism by immersion. But this would be a superficial reading of the Baptist mind. Baptists do indeed stand for baptism by immersion, but they like to translate their contention on this point into two more "spiritual" principles. One is that of conformity to the New Testament pattern, or the yet more "spiritual" principle of loyalty to Christ; the other is the ideal of a regenerate church membership. All that we have said above on the dissolution of the dogma of a New Testament pattern for the church applies to this argument for immersion-baptism. With the fading out of a pattern church in the New Testament the pattern baptism, too, fades out. And with it goes the illusion that one is specially "loyal" to Christ who submits to immersion.

But Baptists like to interpret their position on baptism as more concerned with the subject baptized

than with the mode of his baptism. They baptize only those who have reached the age of responsibility. Infant baptism is banned. The result, Baptists claim, is a "regenerate church membership." Every member of a Baptist church has come into it by the way of repentance, faith and obedience. Pedo-baptist churches, on the other hand, baptize infants, some of whom grow up unregenerate. The result should be, according to the Baptist claim, a mixture of regenerate and unregenerate in Presbyterian, Episcopalian, Methodist, Lutheran and other such churches. But the distinction of a regenerate church membership for Baptists is an academic and hollow pretension, as any one can see who compares the Christian character of the pedo-baptist churches, member for member, with that of Baptist churches.

The doctrine of a regenerate church membership goes very well as long as you keep it abstract, but when you undertake to test it by concrete comparison there is nothing in it—that is, there is nothing in it except the baldest pharisaism. Pedo-baptist churches find other ways to keep their membership at least as nearly regenerate as the Baptist membership, even though they baptize them before it has been determined whether they will be regenerate or unregenerate. No doubt in a society where church and state were united, and membership in the church was hardly more than a function of citizenship, there was pertinency to the Baptist distinction. But in a social order where the church is separate from the state, the distinction does not apply among churches equally free.

Finally, there is the doctrine of spiritual liberty, or soul liberty, for which Baptists did historically bear clear and heroic testimony. Baptists today like to think they would still defend the freedom of the individual conscience against the authority of either the state or the church, and that this particular spiritual right would be jeopardized were the Baptist denomination to lose its identity in a united church. The Baptist conviction on this subject is, of course, a historical obsession, arising out of the experience of their own persecution. Baptists have never shown any more zeal in defending the supreme right of conscience where it was the conscience of *others* that was being invaded than have other Christians.

Did the Baptist convention in Denver take any action, or even pass a resolution, in regard to Madame Schwimmer, who, for no other reason than that she would not barter her soul's liberty even to become a citizen of the United States, was denied citizenship by our supreme court? Will Baptists be more prompt and zealous in their protest against the refusal of citizenship to Professor Macintosh, who confesses in his application that his allegiance to God would be paramount to his allegiance to the government of the day? The Baptists of the United States are numerous enough and powerful enough to waken the conscience of all America on this issue. It is safe to predict that they will be no better and no worse than Presbyterians, Methodists, Congregationalists, Disciples and the rest.



It is difficult for us to say these things as felicitously as we would like, and still leave our point unmistakable. That point is that there is not a single contemporary reason for the continued existence of the Baptist denomination—other than the reason which Bishop McConnell quaintly refers to elsewhere in this issue as the fact that people “feel more at home” in their own denomination than in another. The Baptist denomination exists on hangover habits and ideas. If it were not already in existence no sensible person—not even a Baptist—would think of creating it. All its meritorious features are the common possession of its neighbors, and the distinctive features which their neighbors do not share are nothing worth. The time has come for Baptists themselves to deal realistically with their own mindset, and to free their denominational consciousness from the complexes which inhibit the fullest cooperation in the movement for the creation of a united Church of Christ.

## No Christians Need Apply!

ON JUNE 24 the United States district court, with Judge Warren B. Burroughs presiding, heard a naturalization case which is destined to become even more important than that of Madame Schwimmer. Professor Douglas C. Macintosh of Yale Divinity school, a distinguished theologian, was denied the right to become a citizen of the United States because he placed loyalty to his conscience and to his God ahead of obedience to the government of the United States in the event of a possible conflict between the two. In filling out the “preliminary form for petition for naturalization,” Dr. Macintosh had submitted a memorandum in connection with the question, “If necessary, are you willing to take up arms in defense of this country?” which read as follows:

I am willing to do what I judge to be in the best interests of my country, but only in so far as I can believe that this is not going to be against the best interests of humanity in the long run. I do not undertake to support “my country right or wrong” in any dispute which may arise, and I am not willing to promise beforehand, and without knowing the cause for which my country may go to war, either that I will or that I will not “take up arms in defense of this country,” however “necessary” the war may seem to be to the government of the day. It is only in a sense consistent with these statements that I am willing to promise to “support and defend” the government of the United States “against all enemies foreign and domestic.” But just because I am not certain that the language of the question will bear the construction I should have to put upon it in order to be able to answer in the affirmative, I have to say that I do not know that I can say “yes” in answer to these two questions.

Dr. Macintosh felt that since war had been renounced by the United States government in the Kellogg peace pact it would be his clear duty to oppose

any war violating that treaty. He further felt that in case the acting government should at some time declare war unjustly, so that the interests of the American people would be seriously injured and the welfare of humanity outraged, he individually would have to refuse to take up arms in such a conflict.

The issue presented by this case is more fundamental than that raised by conscientious objection to war. Because the question of pacifism is not involved, the issue can be discussed without the mental confusion and prejudice which so frequently rise when the label, pacifist, can be attached to one of the parties to the controversy. That Dr. Macintosh is not a pacifist is clearly proved by his record. In September, 1914, although he had previously applied for American citizenship, he withdrew his application and wrote to the Canadian minister of militia that he would not give up his Canadian citizenship before the end of the war, intimating that his services would be given whenever called for. In June, 1916, he was appointed chaplain in the Canadian forces and served in England and France until November of that year. He was with the second Canadian division near Vimy Ridge and with the fourth Canadian division during the battle of the Somme. In May, 1918, he joined the staff of the American Y. M. C. A. and remained with the army in that service until after the armistice went into effect, at which time he was in charge of the Y. M. C. A. hut at the front in the St. Mihiel region. He has smelled enough smoke and faced enough shot to be forever exempt from the imputation of pacifism or from the insinuation of cowardice contained in the judge's statement that “if your principle became law, when the powder begins to burn and the bullets begin to fly there would be no one who would believe it a just cause.” It may be said in passing that this comment by the judge betrays a singularly defective memory and an amazing lack of insight into war psychology. When the powder begins to burn and the bullets begin to fly is precisely the time when nearly everyone believes that his country's cause is a just cause.

When the case of Dr. Macintosh was called, the United States district court in New Haven was crowded with some two hundred immigrants waiting to be received into citizenship. These had all received cards of welcome from the Colonial Dames of Connecticut, with the oath of allegiance printed on one side and the flag on the other. The testimony and the decision in Dr. Macintosh's case were their first concrete demonstration of what citizenship means. Most of them listened intently as the distinguished, gray-haired professor responded to the questions of the judge. Who could blame them if they drew the inference that willingness to fight was the most highly prized qualification for citizenship, and that the government is so uncertain of the justice of its cause in the “next war” that it must make all new citizens commit themselves in advance to blind obedience? An illogical conclusion, to be sure, but immigrants are not always logical. The decision was

immediately appealed to the circuit court of appeals of the New York district, where it will come up in the fall. From there it may be taken to the United States supreme court. After the rejection of his application Dr. Macintosh issued the following statement which makes absolutely clear his position:

I am willing to support my country, even to the extent of bearing arms if asked to do so by the government in any war which I can regard as morally justified. But I am not willing to purchase American citizenship by promising beforehand that I will be ready to bear arms for my country in any and every war in which my country may engage, whether morally justified or not. I will not promise that I would support the government in a war in violation of the so-called Kellogg pact, for instance.

I am ready to give the United States, in return for citizenship, as full allegiance as I have ever given or could give to any country. I am ready to put allegiance to my country above private interest and mere individual preference, and second only to my allegiance to what I take to be the will of God. By the will of God I mean what is reasonable and right, whatever is for the highest well-being of humanity or of everybody concerned.

I recognize the obligation of loyalty to the true well being of my country, even when I am not able to regard the course of the government of the day as justified. Even if my country were to engage in what I had to regard as an unjustified war, I should still consider myself in duty bound to give myself in whole-hearted service to my country, but not under the circumstances by supporting the use of military force and not in opposition to human well-being in general.

It may be said that if citizens generally were admitted on this basis it might become impossible for the government to go to war except in cases where the people believed the war to be morally justifiable. But why should any democratic government want to go to war unless its people, or the great majority of them can be led to see the justice of such a course? And especially when a government, in agreement with practically the whole world, has renounced war as an instrument of national policy and agreed never to seek the solution of its disputes with other nations except by pacific means. Why should such a government seek to go to war unless it has back of it the moral support of at least the great majority of its thoughtful and conscientious citizens?

The case presents in its clearest form the issue which arises between governments and citizens when the consciences of the citizens cannot support the policy of the government. To be sure, it is in this case only a hypothetical situation, but that should make it all the more possible to consider it without heat or passion. Are we prepared to say that the government can do no wrong? Or that it is right to do wrong if a government commands it? Or even that it is politically expedient for the state to admit to its citizenship those who are so blind in their loyalty, so dull in conscience or so docile in judgment that they will always believe the state to be right or always obey it whether it is right or not, while it rejects those whose intelligence makes it impossible for them to guarantee in advance their agreement with the government and whose conscience is too sensitive to permit them to do the thing they judge to be wrong?

It is ridiculous to say that the demands of con-

science and country never conflict. They have often done so. They may conceivably do so again. When the consciences of individuals are trained and organized under religious auspices, or where men have been taught that their first duty to God is to obey the voice of his human representatives, the conflict becomes one between the state and the church. A few months ago many of those who are now applauding the exclusion of Dr. Macintosh from citizenship were crying out against the rank "bigotry" which would refuse the presidency of the United States to a member of the church which asserts that the law of the church takes precedence over the law of the land where the two conflict. And now they consider it dangerous to admit even to private citizenship one man who, recognizing no other organization as superior to the government in authority, asserts the categorical imperative of the individual conscience, honestly admits that a conflict between conscience and civil law is conceivable, and boldly says that in such a case he would follow conscience.

One wonders what kind of country the United States would be if all those put their duty to God and the integrity of their own souls above the duty of obedience to the state had been eliminated from its roll of founders and makers, and what would be the present mental and moral status of this country if it could get rid of all citizens who believe that it is wrong to do wrong even if the government should command it and retain only those who will swear allegiance to the omnipotence and infallibility of the state. It was exactly this theory of the state "ueber alles" that Americans condemned in imperial Germany. Curiously enough it is this same principle of unwavering and unquestioning obedience to the state which is an essential feature of bolshevik policy. The United States judge might be disturbed if he knew he were conforming to a bolshevik precedent.

While the principle involved in this discussion does not hinge upon the matter of war and peace, it is inevitable that one's mind should turn to that field for illustrations of possible conflicts between conscience and the state. No genuine follower of Christ dare admit that should congress be swept into an unjustifiable declaration of war he would then, regardless of the cost of the conflict and no matter how unjust the contention, be willing to go to the front with machine guns and poison gas to kill the citizens of another country who were fighting for justice. An unthinkable situation? Only on the hypothesis that our side is always the right side.

Christianity would never even have gotten a start in the world if its banners had not been carried by men who believed that they must obey God rather than man. And we would have oriental despotisms rather than Christian states—or even half Christian states—if men had not been willing to seek liberty and truth even when the state took the side of injustice. If Judge Burrow's decision is to stand, there might as well be written over the doors of our naturalization courts: "No Christians need apply."



# What the Pope Gains and Loses

By E. Boyd Barrett

IT IS POSSIBLE, now that the Lateran peace has been duly ratified, and that the reactions of various peoples and classes to the idea of a Vatican city have been recorded, to make a general estimate of the gains secured, and the losses suffered by Pius XI, as a result of his momentous and historic venture into the diplomatic field.

According to his eminence, Cardinal Cerretti, who, in the columns of the New York American, explained for the benefit of the people of this country the treaty and the concordat, in respect of "temporals" the pope "gave much and received little," where in respect of "spirituals" the pope "received much and gave little." The orthodox Jesuit journal, America, declared that the peace was "a great victory for the holy father . . . not a principle was sacrificed." On the other hand, the New Republic, about the same time, spoke of "the church coming over to Mussolini's side" and of "his (Mussolini's) prestige and power being greatly increased."

That both the pope and Mussolini are well satisfied with the results of their negotiations appears evident from the fact that although, subsequent to the preliminary agreements, a pretty quarrel sprang up between them, neither cared to seize the occasion for tearing up the parchments. They growled at one another, and glared. The pope told Il Duce that he was worse than a heretic: and Il Duce hurled back at the pope what The Christian Century called "an eloquent outburst of silence." But things have since quieted down. And on June 7, when the treaty was finally ratified, Pius blessed the house of Savoy, "and Italy, and the whole world" (including Mussolini!), and the latter with tears in his eyes said: "Now every cloud is dissipated."

## *The Chief Gain*

To the question, What has been the chief gain of Pius XI? cynics will undoubtedly answer, "the cheque for \$39,000,000 which (together with securities for five billion lire) the pope received from the finance minister of Italy, Signor Mosconi." But more thoughtful persons will see that the pope's chief gain was a thing which in the eyes of Rome is more important than gold. The pope *saved the life of a dogma!* He stopped a serious leak in the bark of Peter that carried a threat of shipwreck. The dogma of papal sovereignty was dying, almost dead, and in its death the doctrine of the relationship of church and state was threatened. In Italy and America there was rampant "the utterly false and pernicious doctrine that the interests of the state should be separated from the interests of the church" (Pius X). Further, according to Mgr. Bernardini (nephew of Cardinal Gasparri), the Catholics of Italy had grown tired of hearing about the papal claims and the papal states and had become "used to the existing state of

affairs." "Such acquiescence in the existing conditions was very dangerous to the principles which the Catholic church could not renounce." Meanwhile, to quote the editor of the Commonweal, American Catholics had grown to be "overwhelmingly against the resumption of papal temporal power."

The church was therefore seriously threatened with a new form of modernism, an indifference to the historical papal claim for absolute sovereignty both spiritual and temporal. It had become part and parcel of Catholic teaching that "absolute spiritual independence cannot go hand in hand with political subservience." Yet, thanks to the spread of democratic ideas, the mass of Catholics ceased to take such teaching seriously. At Rome it was feared that, unless the papal sovereignty could without delay be emphatically proclaimed and vindicated, it would sink into desuetude, and possibly drag in its train the dogmas of papal supremacy and papal infallibility. "Hence," again we quote Msgr. Bernardini, "the necessity on the part of the holy see of finding an early solution of this so-called Roman question."

## *A Triumph for the Pope*

Was it not a triumph then for the pope to write into the preamble of the Lateran treaty the clause which follows? "Whereas, owing to the necessity to assure absolute visible independence to the holy see in order to guarantee it indisputable sovereignty also in the international field, it is deemed necessary to constitute the Vatican city with special dispositions, recognizing its full property rights, with exclusive and absolute power and sovereign jurisdiction over it to the holy see." And in article two: "Italy recognizes the sovereignty of the holy see in the international field as an inherent attribute of its nature, in conformity with its tradition and the exigencies of its mission to the world." And is it not interesting (although this point has been hitherto overlooked by all commentators on the treaty) that the privilege of extraterritoriality should have been accorded to the chief Roman possessions of the Jesuits, the pope's special bodyguard, namely the Gregorian university, the Biblical institute, and the Oriental institute? Pius XI surely secured a victory that Hildebrand would have been proud of, namely the vindication of a moribund dogma, the resuscitation of the doctrine of absolute papal sovereignty.

Italy, as Cardinal Cerretti confessed, in his article for the American people already referred to, "is the nation which is closer in contact with the holy see than any other." It was the second most important gain of Pius XI, who is a patriotic Italian, that "he gave back Italy to God." Unrest among Italians has always had immediate unpleasant repercussions in the vatican, and the divided loyalty of Italians since 1870, between the house of Savoy and the see of



Peter, has been a thorn in the side of five popes. "It is gratifying," declared Cardinal O'Connell somewhat pompously, "that this question which has troubled five pontiffs should be settled and that harmony should be restored between the holy father and the house of Italy." The pope now feels that, no matter what storms may toss the bark of Peter in foreign waters, there will always be safe harborage for it at home along the shores of Italy.

#### *International Status*

The third gain achieved by Pius is the winning of international or quasi-international status for the Vatican city. Already Roman diplomats have in view the setting up of the pope as a permanent arbiter of peace for international dispute. When (or if) this position is gained for the holy father, it will naturally enhance enormously his prestige. "Undoubtedly," wrote Bernardini, "many will see in this historic event (the Lateran peace) an invitation to the nations, an urgent one, to consider the pope the born arbiter in many international disputes." Professor Stock, of Washington, writing in *Current History* to expound the Catholic viewpoint, followed suit, saying: "It is conceivable that he (the pope) will in time be considered as the ideal mediator in international disputes." But these hints have apparently created no favorable reaction, and one has still to wait for the day when a representative non-Catholic American will suggest making the curia the nucleus of a new league of nations.

Among other gains to the credit of the pope in the recent negotiations may be numbered the regaining of his own personal (physical) liberty, and the inoculating of the Italian constitution with the principles of Roman canon law. As Cardinal Cerretti frankly declared: "The concordat establishes the fundamental regulations for the juridical recognition and practice of the Catholic religion in Italy." But as against these and other gains Pius XI has certainly suffered some serious losses through signing the Lateran peace.

#### *Church and Fascism*

First, and most serious of all from the point of view of the Catholic church as a whole, he has tied up the church with fascism. Mussolini has secured (Concordat, art. 20) that every Italian bishop shall swear an oath of loyalty, which oath, however it may be interpreted, will be in fact an oath to the great dictator himself. Thus he has at one stroke seized control of the three hundred bishops who are the ruling force in the Catholic church. No one of these Italian bishops will dare with impunity to cross swords with Il Duce.

The Vatican city will be plagued with clerical spies of Mussolini. Gasparri's office, the holy office, the pope's private apartments, nay the general council which is soon expected to assemble, will be overshadowed by "the man sent by God," this "worst of heretics," Mussolini. He will use the Catholic church as

a channel of fascist propaganda, and will see to it that the hated "Italianization" of the church proceeds apace. While thoughtful American Catholics were hoping for the diminution of this Latin spirit in church government and legislation, the treaty came to dash their hopes to the ground.

Another loss that the pope has undoubtedly suffered is the spiritual advantage of his former position as a martyr to the tyranny of force, a prisoner in a cathedral castle, the vatican. He has lost spiritual prestige, and in its place has only an enlarged bank account, and freedom to fly a national flag. No simple Irishwoman will be able any longer to think of "the poor pope shut up in his castle by those bloody freemasons." Soon she will hear of his sailing into Dublin harbor on a luxurious steam yacht, surrounded by diplomatic representatives of the nations, and protected by a small company of his own soldiers in gorgeous uniforms. She will sense that he is a kind of king, and "bursting with money," and she will be puzzled when she looks again at her picture of St. Joseph chopping sticks in a hovel.

#### *World Attitude*

Cerretti claimed that the treaty was acclaimed by the world, that it was made "with the widest approval of the entire world," and that it has behind it this moral support as guarantee. "There is a moral guarantee which continues after February 11 to fill the countries of the world and it is a grand, incomparable, never-before-witnessed plebiscite not only in Italy but in all parts of the world . . . the people of the entire world are with us. It is a real plebiscite not only national but worldwide." The exuberance of this outburst no doubt surprised many readers, for, at least here in America, there was little or no sincere approval of the treaty, even among Catholics. It was felt that the pope had taken an imprudent step in tying up so closely the interests of the church with the political and economic interests of Italy. And it was a French, not an American cardinal—namely, Dubois of Paris—who exclaimed, "The imagination is staggered when one comes to think what will happen when a pope sets foot in New York." The average American will for some time to come, at least, view with suspicion every diplomatic act of the Vatican city, having in the back of his head the notion that "fascism must be somehow or other mixed up in this move."

It may seem at first sight perhaps that the immense sum of money handed to the pope by Italy will enormously increase the power of Rome. But on the other hand, Rome will suffer in respect of presents and contributions from the Catholic world at large on account of receiving this fascist dole. Though \$39,000,000 is a very large sum, it represents little more than a fourth of the gross assets of the Catholic fraternal societies of America alone. Even the Knights of Columbus, considered apart, boast of \$29,494,155 assets! If the pope has, through his pact with Mussolini, estranged the sym-

pathy of American Catholics, he has made a big mistake from the economic point of view.

Some misinformed non-Catholics have come to the conclusion that in some obscure way the setting up of the Vatican city is a direct menace to the civil liberty of American Catholics. They believe that henceforth American Catholics will owe civil allegiance to the pope. This is, of course, inaccurate. The pope makes no such claim. He bids American Catholics "render to Caesar (or rather President Hoover) the things that are Caesar's."

Yet, curiously enough, the contradictory statement, made for instance in St. Patrick's cathedral, New York, by Father McGlorey, S. J. (on March 11, in the presence of Cardinal Hayes), to the effect that "Americans (Catholics) are not subject to the temporal power of the pope," is also misleading and inaccurate. For instance, the pope claims the right to summon to the Vatican city an American citizen, a Catholic bishop for instance, and to *imprison and de-*

*tain him there against his will.* In so doing he would be exercising temporal (as well as spiritual) power over an American citizen, and the American citizen on his part, being obliged to obey the pope, would be subject to him as a temporal as well as a spiritual sovereign. However, such an incident is unlikely ever to occur.

It is hard to expect (with the Catholic News) that "the intelligent people of the United States . . . are certain to reach the conclusion that the new pact, far from constituting a menace to the liberties of mankind, provides them with a safeguard such as they have not had within the memory of living man." But on the other hand, it is not too much to expect that intelligent Americans will wish well to the Vatican city, and rejoice that the painful spectacle of a venerable bishop, imprisoned for life in an Italian castle, even though his incarceration was voluntary, and periodically issuing mournful protests against his imprisonment, is at an end.

## Why Men Don't Go to Church

By Charles Stafford Brown

**T**HE POPULATION of this town is 8,000. We boast about it. We have twenty-one Protestant churches, and we do not boast about that. Church attendance falls very low in the warm weather, because we are near the mountains and the national parks and the world's best trout fishing (see chamber of commerce advertising). But in the cold weather, church attendance soars to a delightful height. From November to March, every Sunday morning, about 900 persons go to services at one or another of the Protestant churches, and of these 900, perhaps 175 are men. That is the carefully edited estimate of the score of local ministers.

Our official adult male population is just under 1,600. That means that only one man in nine ever goes to church, even in the best season. For the most part, that one man goes to church with fair regularity, and his eight brothers attend seldom or never.

### *Kinds of Replies*

Having discovered these things, I set out to discover why they were so. I enlisted the help of two bankers, a merchant, and an employe of the government, all church-going men, and each possessed of a very wide local acquaintance. I gave each of them a directory, and asked them to check the names of several hundred men who seldom, if ever, attend church. A stenographer combined the lists, eliminating duplications. Then I sent a mimeographed letter to this complete list, asking the recipient of the letter to reply and tell me why he didn't go to church. I requested the utmost frankness. Replies began to pour in at once. Evidently men who do not go to church

relish a chance to tell somebody why they don't. A week later, I sent a second letter to those who had not responded the first time. The replies kept on coming. I considered a third letter, but decided against it. The replies from the first two seemed to cover the ground pretty well.

Then I began to classify the replies. Into one pile went the letters from men who stayed away from church for physical reasons—severe or chronic disease, deafness, and the like. There were not many of these, but more than I expected. Into a second pile went letters from men whose vocations kept them from attending church, or who gave their vocations as the chief excuse for absence: dairymen with thirty cows to milk; sheepmen with three hundred ewes to care for; factory workers with a seven-day schedule. This pile of letters was smaller than I anticipated; I was both surprised and delighted to see how few men thought they were kept away from church by their work. A third pile of letters—much larger than I had hoped it would be—consisted of facetious and trivial replies. These three first piles of letters obviously had little to tell me. If a man is sick, he can't be blamed for missing church. And if he has to milk cows, perhaps he is excusable.

But the rest of the letters! They came from men who could have gone to church regularly, and who didn't go. They hadn't formed, or at least they hadn't continued that habit of church-going. Here they told me why. If they told the truth—and the sincere tone of these letters is unmistakable—I now know why eight out of nine men in my town don't go to church.

would power citizen could be spiritual ly ever s) that . are ct, far f man- they ." But ct that Vatican vener- castle, y, and his im-

In the first place, they don't go to church because their interest lies elsewhere. "I like the church service, I like the ministers I know, I like the people I meet," said one man, "but there are so many other things I like better. I'd rather play golf than sing hymns; rather visit with my family than listen to the average choir; rather drive a car or swing a fishpole than hear a sermon." Another confesses that "the things the church service has to offer me are generally dull and uninteresting, compared with what I find in the theater and the radio and the out-of-doors, not to mention my club and my lodge." Still another states that "it is a constant struggle for me to stay awake in church. I never have that difficulty in my business, my home, my social life. I never have to struggle to stay awake when I am playing golf or catching fish. If I could find a church whose services would catch and hold my attention as these things do, I'd gladly attend that church." One man states clearly what many others hint at: "I don't care much for poor entertainment. The things I like are those which I can do, or share in doing. What does the church service give me to do, or to share in doing? Not the singing; I can't sing. Not the preaching; I can't offer a word of rebuttal, nor even seek further light by a polite question. The church seems to me to want me to come and listen, come and believe, come and accept, come and have something done to me and for me. I never saw a church that wanted me to come and join in doing anything really interesting."

#### *A Place of Amusement*

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"So the men of my town regard the church as a place of amusement. Naturally, by comparison with the radio, the theater, the golf links, the church comes out second best. How can I make these men see that the church's chief value is not its amusement value? How can I help them discover that bowing down in worship can be the most interesting and rewarding activity known to mankind? Somehow I am beginning to wonder if I shall ever make worship very interesting until I know more about it; perhaps not until I take the sermon out of the heart of the service and put something better there. I wish I knew what!

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Some of the men in my town stay away from church because they are frankly pagan, and admit it. They render mental allegiance to a good ethical standard, but they don't try to live up to it. So they stay away from church because the church preaches the standard they don't live. No letter I received surprised me more than one which said, in part: "Topping the market, making more money either by sharp practice or by extreme business efficiency—these things which I am daily compelled to do are obviously out of harmony with what the church teaches. I can't change my practices—why should I go to church?" Another man, an employer of considerable Mexican labor, feels thus: "You preach human brotherhood, human equality before God. I agree with that sentiment as an ideal. But to treat my

laborers as my equals mentally would be idiotic. To treat them as my political equals would be suicidal. To treat them as my social equals would be to alienate every friend I have at present. I find the whole ethical standard preached by the church out of harmony with the way I have to live. I can't say I admire the churchmen who profess with the church but live as I do. So I stay away from the church." There are enough of these statements in this pile of letters to indicate that Reinhold Niebuhr knew what he was talking about when he said, "we are being driven." These men are not driving the machinery of their lives; it is driving them. Incidentally, it has driven them out of the church.

How can I make these brothers of mine see that anything they buy at the price of moral convictions isn't worth having? How can I persuade them to want to break the chains of their slavery to their machines? How can I even get their attention or hearing? They don't go to church; if they do go, most of them don't come to hear me.

#### *Criticisms of the Church*

Nearly all the men in my town who stay away from church, have some criticism to offer against the church. Some criticize its divisions: "What is the sense of so many different denominations? Surely anybody can see how wasteful and ineffective the present system is." Another says, "But who knows what the church teaches? It all depends on which church I happen to attend. I'm fed up with the uncertainty of it." Another points out that "if the schools were as divided on matters of fact as the churches are, nobody would go to school." One man stays away because "even the members don't attend any more. Many of these men deplore the modernist-fundamentalist controversy, criticizing the doctrines which are basic in that struggle: "I won't attend church again until this whole heathen business of miracles is forgotten." "I can't swallow the idea of the virgin birth, and so I'm out of place in my church." "The whole matter of biblical infallibility raises more questions than it answers. I can't stomach the placid attitude of the preachers I know on this subject." "Even in the same congregation I find modernists and fundamentalists in complete disagreement. Why go to church to listen to a quarrel?"

Some day, perhaps, the churches will unite, and the present sectarianism will evolve into an organic and spiritual union. But in the meantime, eight-ninths of my fellow-townsmen are staying away from church. How can I make them see that the church is what human beings make it, and that it is better to be on the inside working than on the outside kicking? I wish I knew.

#### *Saved and Lost*

But these friends of mine are hungry; hungry for exactly what I have found, for myself, in the church. I find it as a member, and more as a minister: a satisfying sense of the presence and approval of God,



coupled with a growing desire to share this sense with other human beings like myself. These men want it, but they don't know where to find it. Listen to this man: "After all, what can the church offer me that really matters? It cannot offer me fair play; I find that far better in sports and even in business. It cannot offer me honesty or honor—not as long as its own business is so wretchedly mismanaged. It cannot offer me friendship; the casual and stilted friendships of the church are notoriously artificial. When church friendships are genuine, it is my experience that they grew up outside the church, in other relationships. Indeed, the church cannot even offer me God, except in terms that mean little to the average man. The experiences of God that have come to me have come outside the church—in my home, my business, my friendships, or in nature. The one big reason I do not go to church is that I feel the church has nothing of prime importance to offer me. I enter a church, and find myself in a world of shallows and unreality,

out of contact with all that I do and think and feel from one week to the next. . . . The church comes to me and says, 'We are saved; you are lost; don't you want to be like us?' I would join a church without hesitation, if I could find one which would not seek to change me to fit some preconceived pattern—would not seek to change me at all, in fact, except as our mutual affection would change both of us. I have never found a church like that."

How can I tell this man that I'm as anxious as he is to enter into an experimental relationship with other human beings, by which we shall mutually seek truth and mutually keep it for each other and for all men? How can I persuade my church to let me begin this experiment, when my success—my very job—depends upon the church attendance and the church budget?

Well, anyhow, I know why some of my friends stay away from church. But I wish I knew what to do about it.

## The Two Window Cards

By Harding W. Gaylord

**T**HERE was once a man who had two window cards. He wanted to display them in store windows, where they would be seen.

He took one of the cards and stepped into a store which had some fine and costly gowns in the window. They were luxurious and magnificent dresses. At the moment the man entered the store the manager was busy with a customer. He looked up to see who had come in and seemed at once to understand what was wanted.

"May I put this card in your window?" the man asked.

Hardly taking his attention from his customer, the manager answered,

"Certainly. Go ahead."

So the other man reached into the window and stood his card up not far away from one of the finest and costliest gowns. Then he thanked the manager and went out.

A little while after that, when there were no customers in the store, the manager was standing at the door looking out. He noticed that more people than usual were in front of the window. He saw one man point to something in it and speak about it to his companion, with a queer look on his face. What was the idea? the manager wondered.

Just then a man whom he knew came along. He cast one hurried glance into the window, and walked rapidly up to the door. The manager stepped aside to let him in.

"For goodness' sake, Mac," he exclaimed, "how in the world do you expect to sell those dresses?"

"The same way I sell any dresses," replied the

manager, smiling. "Those are as good as any gown you'll find."

"I suppose they are," replied his friend; "but I've got to say you have a strange idea of advertising them."

"What in the world do you mean?" asked the manager.

"I'll show you what I mean," answered his friend; and, stepping to the window, he pulled out the window card which the strange man had placed there not long before. "Look at this!" he said, and he turned the lettered sign toward the manager.

The manager read it quickly.

"Good night!" he exclaimed.

These are the words which the astonished man had read on the card that had been close to one of the finest and costliest gowns:

BE NOT ANXIOUS FOR YOUR BODY WHAT  
YE SHALL PUT ON.

He took the card and put it hastily aside, with its lettered surface towards the wall. His friend, calling a brief "So long!" disappeared through the door.

After a while the man who had put the card into the window came back. He saw that it was no longer there. He went inside to see the manager. He noticed the card standing with its lettered surface toward the wall.

"You didn't like my card?" he said, inquiringly.

"Not in my window. It might be all right in its place, but it is poor advertising for fine gowns."

"Yes, of course. But don't you think that it is

as a matter of plain fact, mighty good Christianity?" The manager eyed the man keenly and did not answer directly or promptly.

"You are a strange man," he said finally, as his visitor picked up his card and left the store.

\* \* \*

Next morning the man started out with his other window card. After a while he came to a jewelry store. In the window were some very fine stones. Near them was a placard which read:

IRIDIUM PLATINUM, MEDALLION PENDANT  
EMERALD CUT  
DIAMONDS  
REGULARLY \$2375 THIS SALE \$1850

The man with the window card entered the store. The manager happened to be busy and absently told him he might put the card in the window. He thought no more about it until he was returning from lunch that noon. Then, looking at the window to notice the appearance of his display, he stopped as suddenly as if a policeman's heavy hand had been clapped upon his shoulder.

"Jumping Jehosaphat!" he exclaimed, almost aloud.

For there on the card, which was close to his \$1850 diamonds, he read these words:

LAY NOT UP FOR YOURSELVES  
TREASURES UPON THE EARTH

He rushed into his store and hastily removed the card. He put it aside with its lettered surface against the wall.

After a while the man who had put the card in the window came along. He entered the store, and the manager recognized him.

"I say, you," he began, "what are you trying to do—ruin my jewelry business?"

"No," replied the other man calmly. "I was just trying to put a bit of Christianity out where people would see it."

"Well, you'll have to put it in some other place. This is a jewelry shop, not a pulpit."

"Of course," replied the visitor, thoughtfully; "but I am just wondering whether it would be a better jewelry shop if a sign like this would not seem strange in the window."

For answer the manager flushed and looked a bit angry, but said nothing.

"I must be going," said the visitor, after a moment.

"All right. I'm willing. Take the card and get out—unless you want to look at some of those \$1850 stones." And the manager smiled.

The window-card man smiled back good-naturedly. Then his face gradually sobered and grew thoughtful once more.

"I am just wondering," he said, "whether Jesus would buy one of those diamonds if he could go by here today, and if he had the money."

"You are a strange man," said the manager. "How in the world do you get that way?"

But the window-card man had gone.

On a side street there was a little church which had just bought a bulletin board for its lawn. The next day the window-card man went to the minister and asked him whether he would like some good signs to put into it. They wouldn't cost the church a cent, and they would be entirely appropriate. The minister readily accepted the proposal and had the window cards placed in the bulletin board. People who went by and saw them thought that they looked very good, and that their message was very fitting for a church bulletin board, as indeed it was:

BE NOT ANXIOUS FOR YOUR BODY, WHAT YE  
SHALL PUT ON.

LAY NOT UP FOR YOURSELVES TREASURES  
UPON THE EARTH.

Clearly the bulletin board was going to be a fine thing.

\* \* \*

Now it happened that during the noon hour the manager of the jewelry store and the manager of the fine-dress store, who were friends, came down that street on the way to lunch. They looked at the bulletin board. They read what was there.

"Good night!" said the manager of the fine-dress store.

"Jumping Jehosaphat!" said the manager of the jewelry shop.

Then they told each other their experiences with the window-card man.

As they were about to go on their way again, they met the window-card man himself. He had been lingering inconspicuously in the vicinity to observe what impression his cards might make upon passers-by.

The manager of the fine-dress store saw him first. "Well," he said, "you must feel better now. I guess you've got those cards where they'll stay a while."

The strange window-card man looked sober, however.

"Yes, probably I have," he said, without enthusiasm.

"Sure you have," exclaimed the manager of the jewelry shop. "And that's just the right place for signs like those."

"Oh, it's all right, of course," replied the sad-faced window-card man. "But you see, I wanted those cards out where more people would see them. I want Christianity received and followed in your stores, in business, in the world, as well as in the church. I want it to get beyond the edge of the church lawn."

"That's a mighty strange idea of Christianity, I'll tell the world!" said the manager of the fine-dress store.

"I'll say it is!" said the manager of the jewelry shop.

# B O O K S

## Too Many Churches?

ARE THERE TOO MANY CHURCHES IN OUR TOWN?  
*The Inquiry*, \$1.25.

A GOOD deal is being said just now about round-table methods of discussion—much of it on the assumption that all we need for the development of light on anything from the Einstein theory to street improvements is groups of persons sitting around tables and chatting—not to say chattering—together. "Talk it out" is the golden adage. We cannot, however, talk anything out until it is first in, and we cannot feast much off the table of the wisdom of a group until somebody puts something on the table. Hence the value of that unique organization "The Inquiry," which, under Mr. E. C. Carter's leadership, is doing so much to help us on to solution of difficult social questions by suggesting plans for bringing together the various parties in social differences, and by indicating directions which discussions of divisive theories may profitably take; and the value of such a discussion outline as that contained in this volume.

Professor A. D. Sheffield, of the Inquiry, has done more than any one else to work out a technique for social discussion, assuming, of course, that those who come to the discussion have anything to contribute. The outline before us takes the situation as to denominationalism just as it is—evidently without purpose to change it till reason for change appears—and asks, Is any union of churches in our town desirable? What denominational affiliations, if any, should a church in our town have? What preliminary steps must precede the consummation of union? Then follow hints for discussion, with appendices showing various plans of cooperation or union already adopted or proposed in many communities. The questionnaires are astonishingly pertinent. They deal with the matter in hand. Nobody is asked to establish a connection between his denominational preferences and the color of his eyes or the distance he can jump.

The book puts us at once in the right mood by starting from where we are, and by speaking in conversational tones, as it were. To one who has suffered as grievously as has the present writer from emotional ravings over the problem of church union, this is a huge attraction at the start. Not to hear on the one hand what a grief to the Almighty it is to see his church divided, and on the other, what a betrayal of trust it would be for any denomination to give up the precious religious principle committed to its keeping, is a relief beyond expression. It is a relief also to see at the outset that the propositions before us are set out for careful, thoughtful discussion. Almost as wearying as the brother who poses as an authority on the divine grief is the pest who is for "action here and now." I have been attending conferences on church union for a quarter of a century. At almost every one of them some worthy, vexed by the proposition to ask calmly what we shall do next, arises and informs us that we must act decisively at once, that we must "do" something, that we should forthwith demand the union of the churches, no matter what the cost or consequences. The Indians of the southwest used to have a sovereign remedy for yellow fever. The rule as they phrased it was: "Put the sick man in a hole in the ground, pack hot stones around him, and make him sweat. If he does not sweat before sundown, take a heavy club and hit him in the head." Many speeches about the evils of denominationalism embody substantially the Indian recommendations.

We do not read a half-dozen pages in this book before we

begin to see who's who, and what's what, and how to go about it in our schemes for approach to closer union among the churches. The questions asked are scientific in that they set us to searching for the causes of denominationalism, and of its strength and weakness. The questions are vitally human, having much to do with our likes and dislikes. Of course, we are all aware that denominationalism is wastefully expensive. I am familiar with communities in this country where there has been of recent years a veritable epidemic of gothic building, in obliviousness of the historic truth that in the days when gothic was at the height of its significance the church was one, and the building of a cathedral was a community enterprise. It is a contradiction to the spirit out of which the noblest gothic came to have a Methodist gothic cathedral on one corner, and a Baptist cathedral just across the way. All this is fearful waste—unchristian waste, if we choose to say so; but the essential question is why denominationally organized or disorganized Christianity so willingly pays the bills. There must be some human cause for this willingness.

The questions suggested in this little book point toward the humanness of the problem, perhaps more definitely than the framers of the questions themselves suspected. Men are denominationalists because denominationalism meets certain human needs. Men are born into denominational circles with traditional ways of doing things. They feel more at home in their own groups. That frank Presbyterian in Canada who told the representative of The Christian Century that he opposed union because he disliked Methodists, only let a cat out of a bag. We have all known that feelings of uncomfatableness abound, not between Methodists and Presbyterians especially, but among practically all denominations when we attempt to crowd them into too close union. It is the "feeling at home" with one group rather than with another that still counts, and the present wastes of denominational expense indicate how far men are willing to go to feel at home. Some ministers temperamentally cannot adjust themselves to an episcopally organized system, and others are lost without supervisory oversight. I am not now speaking of argument for or against episcopacy. I am talking of the way men feel rather than of the way they think. On this whole matter of church union the laymen—in the mass, I mean—are slow to move. The picture of the laymen as straining to break loose from denominationalism is funny. Leading laymen of wide interdenominational contacts are thus straining, but hosts of the ordinary laymen ask us to leave well enough alone. In word they "feel" better with things as they are.

Now the authors of this book may not themselves see in their own questions just what I see in them. Intentionally or unintentionally, however, they are asking about chiefly human considerations. The instant you raise inquiry about "preferences" you step into a distinctly human realm where all sorts of nonlogical and imponderable, but nevertheless very real, forces prevail.

How are we to deal with the problem then if it is so predominantly human? How but in a predominantly human fashion? By getting together in all sorts of ways, trying out all sorts of methods, doing anything that will throw us together more, finding all sorts of excuses for actual cooperation. We cannot have an effective world organization of nations until incredibly numerous lacings and interlacings of all kind, tie, or tangle, the nations together. Then the world organization simply ratifies a condition already existing. So with churches. Anything to bring us humanly together till



likemindedness is developed that will make union in some form irresistible! I once knew a young man who was deeply in love with a young woman who repeatedly said him nay. She had innumerable reasons for declining to marry. The ardent suitor came time after time to hear the reasons, and to take his dismissal. One day he said he would not come again. "What," exclaimed the fair lady, "not coming again! Then I must have till tomorrow to think things over." On the morrow she said yes. The human fact was that the wise young man, in coming so often to listen to the reasons why he ought not to come any more, had made himself indispensable to the young woman. And they lived happily ever after.

FRANCIS J. MCCONNELL.

## Books in Brief

*Philosophical Theology*, by F. R. Tennant. Vol. I. *The Soul and Its Faculties*. Macmillan. A large book, the first half of a magnum opus, with a pretentious title. But Aquinas' "Summa Theologiae" had rather a pretentious title too. The author's hard thinking is mercifully relieved by clear writing. The foundation of his system is the affirmation of the self as a substantial entity. He brings an ethics and a theory of knowledge based on this position to bear upon a philosophical defense of theism. The chapter on religious experience includes a keen criticism of the idea that it is possible to have direct mystical knowledge of God without the intervention of the processes of thought and interpretation.

*Jesus of Nazareth*, by Charles Gore. Henry Holt, \$1.00. A new volume in the excellent "Home university library of modern knowledge." The former bishop of Oxford presents concisely and persuasively a conservative view of the life and person of Jesus.

*From the Greeks to Darwin*, by Henry Fairfield Osborn. Scribners, \$2.50. A new and revised edition of this well known history of the development of the evolution idea through more than two thousand years.

*Wholesome Parenthood*, by Ernest R. and Gladys H. Groves. Houghton, Mifflin & Co., \$2.00. A book about parents, which is chiefly a book about children and how they should be trained and taught and led to the formation of good habits and right attitudes.

## CORRESPONDENCE

### Japanese Y. W. C. A.

EDITOR THE CHRISTIAN CENTURY:

SIR: In *The Christian Century* of April 17, Mr. T. T. Brumbaugh, of the Japan Methodist missions, in his article under the title "To Understand Kagawa," quotes what he calls a statement of a general secretary of a city Y. W. C. A. in Japan. The statement is given to the effect that the Japanese workers and the foreign secretaries in the Japan Y. W. C. A. were not working on equal terms and that that state of affairs prevented a natural growth of the association.

This sweeping assertion no doubt served the writer as a handy instrument to bring out a point he was trying to make in his article, but I keenly regret that a writer whose concern was presumably in the spiritual welfare of the Japanese people has made an irresponsible allusion which when published cannot help being in some degree detrimental to the organization referred to.

Anyone with intimate knowledge of the Y. W. C. A. in Japan can testify to the fact that the working relationship between

Japanese workers and foreign secretaries has been and is a very happy one, maintained in a true spirit of cooperation; else the Y. W. C. A. work in Japan could not have grown as it has done.

It is true that each of the associations in Japan was cultivated in its early days mostly by foreign secretaries. But these pioneers, with their selfless devotion to the work, made the utmost effort to train Japanese secretaries both in this country and abroad; at the same time they strove to understand Japan and her needs and tried to adapt themselves to the life here. This spirit of devotion has been handed over years of successive change of personnel down to the present. In late years, in view of a general tendency among Christian work in this country, the Japan Y. W. C. A. is adopting the policy of having Japanese women in administrative positions and foreign workers as departmental secretaries. Indeed, when one thinks of the immeasurable service the highly trained workers from abroad have given us, one can find no adequate word to express the sense of gratitude one feels toward each sending country as well as to individual workers.

It is true that the Japan Y. W. association is trying to stand on its own footing, but this does not mean that the work should be entirely carried by native workers. There are lines which foreign secretaries, by virtue of their highly specialized training, could develop to a greater advantage. Again, some features of association work could best be emphasized by western conceptions and practices. For those parts of the work the Japan Y. W. C. A. will always need and appreciate the cooperation of foreign secretaries and through their service a broader outlook on life and the sense of world fellowship will be given to our young members.

I am writing this letter following the instructions of the Japan national committee to whom, at its last meeting, the matter of the reference in the article which I have mentioned was brought.

Tokyo, Japan.

MATSU TSUJI.

## Faith in Verbal Inspiration Remains Unshaken

EDITOR THE CHRISTIAN CENTURY:

SIR: The subscription to your periodical, of which I have received two copies, I would appreciate your stopping indefinitely. The reason? To you, it may be hard to give. To one who holds the Lord God of the Old Testament to be identical with the Lord Jesus Christ of the New Testament; who considers Christ—his cross, his blood his substitutionary atonement, his resurrection, his second coming—as the only things worth dwelling upon in any periodical whose name implies comments upon the fundamental tenets of Christianity, the answer is obvious.

Why not be at least consistent, Mr. Editor? The term "Christian" comes from the name Christ and implies things about him. In your last issue, only in one article is his name used. All the rest is material to be found in any secular magazine—and found in a far more readable style.

The comments on the new commentary by Charles Gore seem to delight in mentioning the places where the Bible has been discredited, and taking as divine truth "all the leading results of critical scholarship." Might I add in passing that I've studied under one of the greatest scholars of the present day, Dr. Robert Dick Wilson of Princeton, who knows 45 languages and dialects, who has done more research and critical work on the Old Testament than any other living man, and whose faith in the Bible as the verbally inspired word of God remains unshaken.

Why not be at least fair and give some space to articles by recognized scholars who stand for these things—there are some left. Why not print quotations from the Bible, which is by far the best seller of all books?

Norfolk, Va.

D. OTIS FULLER.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

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- (1) Give present as well as new address.
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Publishers,  
THE CHRISTIAN CENTURY.

## Death of Dr. R. A. Hume, India Missionary

Rev. Robert A. Hume, missionary in India for 52 years, died in a hospital at Brookline, Mass., June 24. Dr. Hume had lived in Auburndale, Mass., since his retirement several years ago. Dr. Hume was the first moderator of the United Church of North India. Many times he was decorated by the Indian government, his honors including the gold Kaiser-I-Hind medal. The parents of Dr. Hume were missionaries in India, and the son was born in Bombay in 1847. He was graduated from Yale in 1847 and attended Yale divinity school and Andover seminary. He returned to India as a missionary in 1874, his post being at Ahmednagar. Yale honored him with the doctorate in 1895; he was the Hyde lecturer on foreign missions at Andover in 1904-5. He was the author of "Missions from the Modern Point of View" and "An Interpretation of India's Religious History." One of Dr. Hume's sons, Dr. Robert E. Hume, jr., is a professor in Union theological seminary.

## Retires After 43 Years' Ministry

Rev. Almon J. Dyer has resigned from the Congregational pastorate at Oxford, Mass., thus closing a ministry of 43 years. For 20 years he served the church at Sharon, Mass.

## Five Protestant Leaders Plead For Mooney and Billings

Five of America's leading clergymen have joined in a letter to Gov. C. C. Young of California asking the pardon of 898

Thomas J. Mooney and Warren K. Billings, now serving penitentiary sentences "for a crime they did not commit." The letter is signed by Dr. Henry Sloane

Coffin, Dr. Fosdick, Dr. Hubert Herring, Bishop McConnell and Dr. Howard Chandler Robbins. After setting forth reasons for believing the men innocent, the

## British Table Talk

London, June 8.

THE death of General Booth did not come as a surprise; nor should it be counted a tragedy. True, the closing days of his life have been shadowed; but today we are recalling not the recent scene but

the long years of service, rendered to God and to his forgotten children, which were given freely

by Bramwell Booth. It is remembered how it was he who first prompted W. T. Stead in his fight for the poor victims of lust, and who stood by that gallant journalist in the fight which followed upon the famous series of articles, "The Maiden Tribute of Modern Babylon." Bramwell, then a young man, and W. T. Stead fought that good fight. The army in its second period—the sub-apostolic period—was organized with prudence and judgment by this man. Some will say, "What a pity he was not left to lay down his office at the call of death!" But the answer in honesty must be made that the commissioners dreaded this very thing, that the general might die leaving behind him the name of his successor, and so perpetuating what seemed to them a stage which ought to end. . . . There comes back to my mind that fine declamation of Vachel Lindsay, "General William Booth Enters Heaven." I heard Madame Homer sing it to her husband's setting at Lake Winona in a way never to be forgotten. I like to think of the other General Booth going into the world unseen accompanied by the outcasts of this world for whom he lived.

## The Arrival of General Dawes

The new ambassador has lost no time; quite wisely he and our new prime minister have broken with recent traditions, and have shown in symbolic fashion by rapid movements and even sensational methods that this business demands haste. He sped off to Lossiemouth to see the prime minister, and together, overlooking the Moray Firth, they talked over the next steps in the problem of naval disarmament. General Dawes need not fear that here he will be without sympathizers, if he seeks to force the pace. He lost no time, for on his arrival at Waterloo station instead of going to his residence he drove straight to the chancery and began to work. . . . I am writing before it is known what the new ambassador said at the Pilgrims' dinner tonight, or what the prime minister said at Lossiemouth. Once the apostle said that there was an open door and many adversaries. That is true of the present situation in the fight for peace. But there is an open door. And if any man or party or nation wilfully closes the door, then the judgment of God will rest upon it.

## The Prime Minister And Minorities

An article upon minorities by the prime minister, published in a Sunday paper and largely quoted in Europe, was not written after he became a minister of the crown. It represents views which are widely held, and for my own part I think them views which badly needed saying; but Mr. MacDonald would scarcely have chosen the present moment to express his frank opinion of the treatment of minorities by Jugoslavia, and by Italy. But in Italy we have a master of frank and indiscreet utterances, who ought to welcome a kindred spirit. The prime minister has explained that he wrote the article some time ago as one of a series. The best thing that can happen is that the problem of minorities in Europe should be reopened by a strong commission of the league of nations.

## The Missionary Societies in Their Annual Conference

The two days and a half which the representatives of the missionary societies spent last week in Swanwick will play an important part in their life. It is not that critical decisions had to be made upon far-reaching matters of policy. But there is a process of readjustment before us, and those who talked and prayed together last week were busy upon that task, which is called in the New Testament "repentance" (metanoia). Mr. W. Paton spoke upon the near east and upon India; Dr. Hodgkin on China; and Dr. J. H. Oldham upon the task which faces Christian thinkers in a day in which a scientific world-philosophy is being provided by able men, and there is nothing to match it from the side of the Christian church. An important conference was held recently in York, where many teachers of theology and other scholars sought to face the spiritual demands of the new age upon which we are entering. Dr. Oldham, who had a large part in the preparations of that conference, gave an account of it to the assembly. The bureau to help in the provision of literature in the African languages has now been constituted, and Miss Margaret Wrong was welcomed as its new secretary. Mr. Kenneth MacLennan, who was absent last year owing to ill health, was in his accustomed place as guide of the conference. As the conference ended he and other representatives to the meetings at Williamstown took ship for America.

## A Personal Note

It will not be without interest to the family of The Christian Century to note the fact that today Mr. and Mrs. Paul Hutchinson and Mr. and Mrs. Fred Eastman have been with us in Epping forest. And we were able to greet old and new friends in our English home.

EDWARD SHILLITO.

protesting clergymen conclude: "While the fact that these men are in prison is peculiarly the concern of citizens of your state, it is also a matter of national interest because of its relation to similar situations elsewhere and to the whole pressing problem of the administration of justice."

#### Dr. Faunce Closes His Work at Brown

This season at Brown university was in effect the commencement of Dr. W. H. P. Faunce, who, as he awarded degrees to 251 men of Brown and 138 women of Pembroke, closed his own career of 30 years as president of Brown. The class of '29 conferred upon Dr. Brown a diploma making the beloved retiring president an honorary member of this year's graduating class. Alumni to the number of 1,500 came back to the university to pay tribute to their leader.

#### Des Plaines Camp Meeting Now in Session

July 5-14 is the time of this year's session of the Des Plaines camp meeting, at Des Plaines, Ill. Among the speakers this year are Bishops Waldorff, Blake, Hughes, and McConnell; Charles R. Goff, Roy C. Vale, W. D. Schermerhorn, Allen A. Stockdale, Merton S. Rice, J. Hastie Odgers and E. H. Cherrington.

#### Bishop Wade Made Seminary Chancellor

Bishop R. J. Wade, of the Stockholm area of the Methodist church, has been elected chancellor of the Scandinavian school of theology at Gothenburg.

#### Dr. Eiselen Declines Religious Education Editorship

Pres. F. C. Eiselen, of Garrett Biblical institute, has declined election to the editorship of church school literature of the Methodist church. Dr. Eiselen was chosen for the position by the book committee last April, to succeed Dr. H. H. Meyer, who goes to Boston university school of religion.

#### Find Coadjutor Bishop For Pennsylvania

Rev. Francis M. Taitt, for 36 years rector of St. Paul's Episcopal church, Chester, Pa., has accepted election as coadjutor bishop of Pennsylvania. This post was declined by five leaders of the church.

#### 50 Per Cent of Lutheran World Meeting Delegates Are Americans

The second Lutheran world convention opened in Copenhagen, Denmark, June 26. About 800 delegates were present, half of them Americans. Prof. John Morehead, president of the convention, in his opening address stated the purpose of the meeting: "We are gathered here as Lutherans from many nations to become acquainted with each other. Development at the present time is so rapid that we must compare notes for our mutual benefit. We shall help suffering Lutheran churches in countries such as Latvia, France, Roumania, Yugoslavia, Austria and Hungary. These churches are without means to pay their ministers and cannot build new edifices or take part in rescue work." "All Lutherans," said Bishop Ihmels of Germany, "must think, talk and act together. The German church is now independent of the state and it is better that it should

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## The Pan-Presbyterian Conference

Boston, June 30.

"THE Alliance of the Reformed Churches throughout the World Holding the Presbyterian System" has just completed its 13th general council. Organized in Edinburgh in 1877, it has been meeting quadrennially ever since, with the exception of 1917 when the world war interfered. The Pan-Presbyterian (as it is popularly called) seeks to do for world Presbyterianism what the Federal council attempts for the Churches of Christ in America. It is a feeling after a Catholic Reformed church with a catholicity as real as that of the Church of Rome. If it is a good thing to have a Federal council to speak the voice of an interdenominational Protestantism within one country, surely it is also a good thing to have this body which binds together the spiritual descendants of John Calvin—who are estimated to number 45,000,000 souls—in a fellowship that forgets national bounds.

### Has Limited Powers

But like the Federal council, the Pan-Presbyterian has very limited powers. It has neither legislative, judicial, nor executive authority; it can only suggest and advise. Its weakness was demonstrated at this council, when one of the eastern churches sent in a complaint against a western church which was alleged to have disregarded the principles of fair play and comity. All that the alliance could do was to quote Article III:3 of its constitution: "it shall not interfere with the existing creed or constitution of any church . . . or with its internal order or external relations," and send a message to the aggrieved church that the question lay outside the jurisdiction of the alliance. However, the matter was of course discussed at the business committee's meeting, the representatives of the offending church were called in and could doubtless feel the attitude of their impartial brethren, and the complaint was handed on to them with the suggestion that their general assembly might deal with it. So the same result may yet be accomplished in spite of the official impotence of the alliance. And the retiring president in his valedictory on the closing evening raised the question—which would compromise nobody, he said, seeing he was no longer an official—whether the alliance might not become a court of arbitration between the constituent churches, like the Hague court, thus fulfilling the apostle's injunction to go with a dispute before the saints and avoid unseemly contentions in civil courts. Theory aside, the alliance has rendered invaluable moral and financial aid to struggling Protestant churches in post-war Europe.

### Make-up of the Council

The personnel of the council was most interesting. Moderators and ex-moderators, stated clerks and board secretaries, missionaries and professors, ordinary ministers and laymen were all present. Accredited delegates were in attendance from seven American bodies, two Canadian, five

denominations of the British isles, one South African, and eight different countries of Europe: France, Belgium, Germany, Hungary, Switzerland, Czechoslovakia, Yugoslavia, and Rumania.

It did us English-speaking delegates good to see a cultured Frenchman in the president's chair and to have that visible token that in France there are not only Roman Catholics and agnostics, but also a virile body of evangelical Protestants. (We learned that there are more than 800 Protestant congregations in France, which support no less than 257 French missionaries in Africa and Polynesia—surely a marvelous record of missionary interest.) Rev. Charles Merle d'Aubigné, had a perfect command of English, all the spontaneous courtesy and charm of his race, and a ready wit and a flashing smile that endeared him to all hearts. He is a brother of the Dr. d'Aubigné who is known to many Americans as the president of the McCall mission in France. The other most striking delegate was Rev. Robert Laws, M.D., whose missionary activity in Livingstonia practically spans the gulf between David Livingstone's time and our own. He is a white haired, white bearded old man now, retired from front line service, but with the same keen mind, the same unassuming manner, and the same friendly spirit that has made him the best loved missionary of the Scottish churches.

### Three Subjects Treated

The most interesting discussions were devoted to three subjects: (1) *The effort to draw up a common statement of faith.* The Cardiff council in 1925 had authorized the appointment of an eastern and a western committee to formulate such a statement. The two committees were first to seek agreement within themselves, then to strive for unity with one another. This effort had failed, largely because the eastern section had understood the remit to call for a brief declaration of vital evangelical truths, while the western section thought that an exposition of Reformed doctrine was wanted. By a very large vote it was decided in Boston that committees be reappointed to continue the effort to draw up a brief declaration of "evangelical truths now held in common by constituent churches."

(2) *The applications for membership in the alliance on the part of hitherto unattached communions.* Five denominations sought admittance: the Reformed Church of the Netherlands (largest Protestant denomination in Holland), the Evangelical Reformed Church of Hanover, the Church of Christ in China, the United Church of North India, and the South India United church.

The first four applications were unanimously and heartily approved, but unexpected opposition on the part of a minority developed against the last. At the morning session on the same day, Rev. A. L. Warnshuis, in an admirable paper on "Problems of Church Union in the Far

(Continued on next page)

and philanthropist who recently died, left his entire estate, near Philadelphia, for the founding of a hospital to be administered by a lay board chosen by Cardinal Dougherty of Philadelphia.

#### Religious Editors Consider Movies

At the recent annual meeting, in Washington, of the editors of religious weeklies of evangelical denominations, Rev. Guy E. Shieler, editor of the *Churchman*, led discussion on the question, "What shall be the editorial policy of the religious press with regard to motion pictures?" The ma-

#### THE PAN-PRESBYTERIAN CONFERENCE

(Continued from preceding page)

sign Field," had happened to mention the terms of the proposed union of the South India United church with the Wesleyans and with the Church of England in India. These terms allow for bishops in the new South Indian church, and for ordination for the first 30 years by bishops and presbyters, after which the church is to decide the method of future ordinations. The minority argued that a Presbyterian church was about to change into an Episcopal church, and that it was less embarrassing to deny the application now, than to raise the issue later after admission had been granted. Dr. Macdonald Webster for the majority replied that two Presbyterian denominations, the Reformed Church of Hungary and the Reformed Church of Slovakia, had had bishops for more than 300 years, and were honored members of the alliance. The name "bishop" need scare no one. The bishops in the South Indian church were to be elected and nothing was to be said about the historic episcopate. Rev. W. H. Hamilton, the efficient general secretary, pointed out that the South Indian church is Presbyterian now, which is all that the alliance need consider. Approval was carried with only 7 dissenting votes.

As the result of these admissions, the only sizable Reformed churches still unattached to the alliance are the Natal branch of the Dutch Reformed Church in South Africa, the popularly called "Kuyper" Church in the Netherlands, and the Cumberland Presbyterian Church in America.

#### Essentials to Be Conserved

(3) *The essentials of the Reformed faith and system to be conserved in proposed church unions.* This subject was not reached until the eighth day of the council. The topic was introduced by four very able papers, by Dr. Nudge of the Presbyterian church, U. S. A.; Professor Henderson of Aberdeen, Dr. Robertson, and Rev. George W. Richards of Lancaster seminary. It was a great debate, and I regret that space forbids liberal quotation. Dr. Nudge urged further reunions among constituent churches. Professor Henderson emphasized the fact that the purpose of every union should be the fulfillment of the Master's prayer for unity. Dr. Robertson suggested that "the danger to our presbyterianism may be the terrific growth of the committee system." Dr. Richards declared that "we must strengthen our uniting convictions."

The next convention meets at Belfast in 1933.

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majority of the editors oppose censorship, but the general opinion was expressed that the "movies" are to be held responsible in large measure for the current crime wave and for the widespread disrespect for the home. A committee was named to study the problem and to report at the next session of the council.

**College of Preachers' Conference**

The annual summer conference of the College of Preachers of Washington ca-

thedral was in session the second week of June. The chief lecturers were: Rev. Leonard Hodgson of General theological seminary, who discussed the subject, "Preaching Our Sacramental Faith;" Dr. Joseph Fort Newton of Philadelphia, on "Sermon Patterns," and John Rathbone Oliver, M.D., of Johns Hopkins university, on "What a Priest Needs to Know of Mental Disorders." Bishop Freeman welcomed the assembled ministers, 60 in number. Rev. Philip M. Rhineland, for-

## Special Correspondence from Chicago

Chicago, June 29.

IT IS with something of a shock that one realizes, on such an occasion as the convention of the Evangelical Lutheran Synod of Missouri now in session, that in this modern age there are powerful churches,

holding the most ultra-conservative theological positions, which still command the unswerving loyalty of hundreds of thousands, even millions, of Christians. The 34th triennial convention of this synod is now meeting at Concordia Teachers seminary, River Forest, Ill. Over a thousand delegates, representing more than a million members, are in attendance and are being entertained by the 200 Lutheran churches of Chicago. If one may judge from the sermons and addresses reported and the official utterances recorded, the church is absolutely impervious to a single modern idea. It is a bit amusing to hear Lutherans objecting to church interference in affairs of state. A newspaper report tells us that when the vice-president of the synod was asked if the convention would adopt resolutions looking toward law observance he replied that such was not within the realm of the church. Efforts to restore "Sunday puritanism," the tendency toward "milk-fed pacifism," organized efforts to abolish capital punishment, and the practice of political lobbying "displayed by some other church bodies" were attacked. When it comes to a matter about which the Missouri Lutherans really are concerned, however, there is apparently no hesitation about making representations to the government. The laymen's convention passed a resolution urging government officials to deny recognition to the newly formed papal state, and ordered a copy to be sent to President Hoover; this almost in the same breath in which it was contended that the province of the church was only to promote religion and not to dabble in politics.

**Some Features of the Convention**

The convention is, however, an impressive spectacle. Over 100,000 people gathered in Soldiers' field last Sunday to celebrate the 400th anniversary of the publication of Luther's small catechism. A mixed chorus of 3,000 voices and a children's chorus of 1,000 voices, accompanied by the Concordia Teachers' college band, gave the musical part of the program. The principal address was given by Professor Walter A. Maier of St. Louis. The entire assembly united in repeating the apostles' creed. Tomorrow there will be three services

with music by the Chicago Bach chorus and a young people's rally with a historical pageant in the afternoon. Dr. Frederick Pfothner of Chicago is president of the Missouri Synod.

**Other Conventions And Assemblies**

The North Illinois district of the Evangelical Synod of North America met in Elmhurst college, Elmhurst, Ill., this week. The district comprises 135 churches, with Dr. H. J. Schick of Chicago as president. In their closing meeting the conference voted to send the following question to the general convention which is to meet at Rochester, N. Y., next October: "Has not the time come for the Evangelical Synod of North America, in view of its traditions and historic position in the matter of temperance, to make a public declaration regarding the deplorable situation brought about in the private and public life of America by the eighteenth amendment and the Volstead act?" This question was approved for submission to the convention by the district conference after it had adopted a vigorous resolution opposing the course taken by "large groups of Protestant churches undertaking to influence legislation and law enforcement by means that frequently seem questionable to the Christian conscience." The writer of these lines is far from agreement with the sentiments expressed, but they are submitted as exhibits of what certain groups of Christians are thinking and saying. . . . Over against this may be balanced the news that, at the eighth annual conference of Illinois Presbyterians held at the Edgewater Presbyterian church, June 17-21, obedience to law and the necessity of church people taking a conspicuous part in the movement to bring about better observance and enforcement of the law, was the chief topic of discussion. Frank J. Loesch, an elder of Fourth Presbyterian church, Chicago, and a member of President Hoover's law enforcement commission, was one of the chief speakers. The conference comprised 548 Presbyterian churches, represented through presbyterial commissioners, an equal number of ministers and elders. The overtures sent to the churches from the general assembly, concerning an organic union of Protestant churches, was another important item on the program. . . . The annual convention of the Illinois council of religious education held at Quincy, June 18-20, brought together representatives of 6,944 church schools of 31 Protestant denominations.

CHARLES T. HOLMAN.



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mer bishop of Pennsylvania, and now war-  
den of the college, presided. The College  
of Preachers was founded five years ago  
to stimulate evangelistic ministry through-  
out the land and to provide post-ordina-  
tion training for clergymen of special abil-  
ity and promise. The school is soon to  
have a permanent home in a building being  
erected in the cathedral close.

#### Denver Community Church Thrives

The Washington Park Community  
church, Denver, Colo., has completed the  
financial goal of its special campaign,  
raising \$24,591. This great church of 1603  
members has ten years of history. Wash-  
ington Park church is built for community  
service and operates a seven day pro-  
gram. Rev. I. G. McCormack, the pas-  
tor, came to the Denver work from St.  
Paul's Methodist church, Toledo, two  
years ago.

#### Dr. Lichliter May Go to Portland, Me.

Rev. M. H. Lichliter, of First Con-  
gregational church, Columbus, O., has re-  
ceived a call to State Street church, Por-  
tland, Me.

#### Dr. Newton Looks to Colleges For New World Leadership

In his baccalaureate address delivered  
at Swarthmore college, Dr. Joseph Fort  
Newton declared that "We are in the  
midst of the most astonishing revolution  
in the inner ideals and outlook of man in  
respect to the deepest issues of life since  
the days of Luther." For "a new kind of  
leadership" he looks to the colleges.  
"Surely it is not in vain," he said, "that  
we look to our colleges—cities of the  
mind, homes of culture—for a leadership  
of men and women physically clean and  
sound, capable of straight and clear  
thought, who value moral integrity and  
the maintenance of spiritual ideals and  
who unite individual initiative, social co-  
operation and a personal responsibility for  
the common good. Nay, more; if the his-  
tory of the past is any token, we may hope  
for creative spiritual adventure to come  
from our centers of culture, as the mighty  
movement led by Wycliffe, Wesley and  
Newman came from the mother bosom of  
Oxford."

#### BOOKS RECEIVED

Truth and the Faith, an Interpretation of Chris-  
tianity, by Hartley Burr Alexander. Holt, \$3.00.  
Filipino Playmates, by Jean Moore Cavell. Friend-  
ship Press, \$1.00.  
Rafael and Consuelo, by Florence Crandall Means  
and Harriet Louise Pullen. Friendship Press,  
\$1.00.  
The Red and the Black, by Marie-Henri Beyle  
(Stendahl). Translated by C. K. Scott-Mon-  
crieff. Modern Library, \$95.  
The Satyricon, by Petronius Arbitr. Translated  
by William Burnaby. Modern Library, \$95.  
Labor Speaks for Itself, a symposium of labor  
leaders throughout the world, edited by Jerome  
Davis. Macmillan, \$2.00.  
Men and Machines, by Stuart Chase. Macmillan,  
\$2.50.  
Little Plays of St. Francis; a Dramatic Cycle  
from the Life and Legends of St. Francis of  
Assisi. Jonathan Cape and Harrison Smith,  
\$2.50.  
Premillennialism and Old Testament Prediction, by  
George R. Berry. U. of C. Press, \$1.00.  
Satan as Lighting, by Basil King. Harpers, \$2.00.  
Splendor of God, by Honore Willise Morrow.  
Morrow, \$2.50.  
The Lutheran Churches of the World, edited by  
A. T. Jorgensen, P. Fleisch and A. R. Wentz.  
Augsburg Pub. House, \$2.00.  
The Master Purpose of Jesus, by John D. Rhoades.  
Judson Press, \$1.50.

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- ☐ Voices of the Age, Pound, Edit., \$2.50.
- ☐ A Preface to Morals, Lippmann, \$2.50.
- ☐ Methods of Private Religious Living, Wiseman,  
\$1.75.
- ☐ Religion, Ames, \$3.00.
- ☐ Affirmative Religion, Garrison, \$2.00.
- ☐ The Motives of Men, Cox, \$2.50.
- ☐ Leaves from the Notebook of a Tamed Cynic,  
Nietzsch, \$2.00.
- ☐ Reality, Streeter, \$2.50.
- ☐ The Scandal of Christianity, Ainslie, \$2.00.
- ☐ The Dilemma of Protestantism, Hammond, \$2.
- ☐ While Peter Sleeps, Barrett, \$3.
- ☐ Effective Preaching, Oxsam, Edit., \$1.50.
- ☐ Old Faith and New Knowledge, Snowden, \$2.50.
- ☐ My Idea of God, Newton, Edit., \$2.50.
- ☐ Should Such a Faith Offend, Barnes, \$3.
- ☐ Labels and Libels, Inge, \$2.

#### On Jesus

- ☐ The Religion of Jesus, Bundy, \$2.50.
- ☐ The Master, Bowie, \$2.50.
- ☐ Jesus: A New Biography, Case, \$3.
- ☐ Jesus: Man of Genius, Murry, \$2.50.
- ☐ The Son of Man, Ludwig, \$3.

#### On Science

- ☐ Nature of World and Man, 16 U. of C. Professors,  
\$5.
- ☐ Creation by Evolution, 24 Scientists, \$5.
- ☐ Science and Religion, Thomson, \$2.
- ☐ Contributions of Science to Religion, Mathews, \$3.

- ☐ Science and Today, Lodge, \$1.
- ☐ Religion in a World of Science, Buritt, \$1.50.
- ☐ Science in Search of God, Mather, \$2.

#### On History

- ☐ The Stream of History, Parsons, \$5.

#### Sermons

- ☐ Preaching in the New Era, McKee, Edit., \$2.50.
- ☐ Imperishable Dreams, Hough, \$1.75.
- ☐ Anglo-American Preaching, McKeehan, Edit.,  
\$1.75.

#### Practical Psychology

- ☐ The Art of Thinking, Dimmet, \$2.50.
- ☐ Keeping Mentally Fit, Jastrow, \$3.50.
- ☐ About Ourselves, Overstreet, \$3.
- ☐ Influencing Human Behavior, Adler, \$3.00.
- ☐ Short Psychology of Religion, Jordan, \$1.50.
- ☐ Recent Psychology and Christian Religion, Hud-  
son, \$1.35.
- ☐ What Is the Mind, Patrick, \$2.50.

#### Poetry

- ☐ Quotable Poems, Clark-Gillespie, \$2.50.
- ☐ Anthology of World Poetry, Van Doren, \$5.

#### Fiction

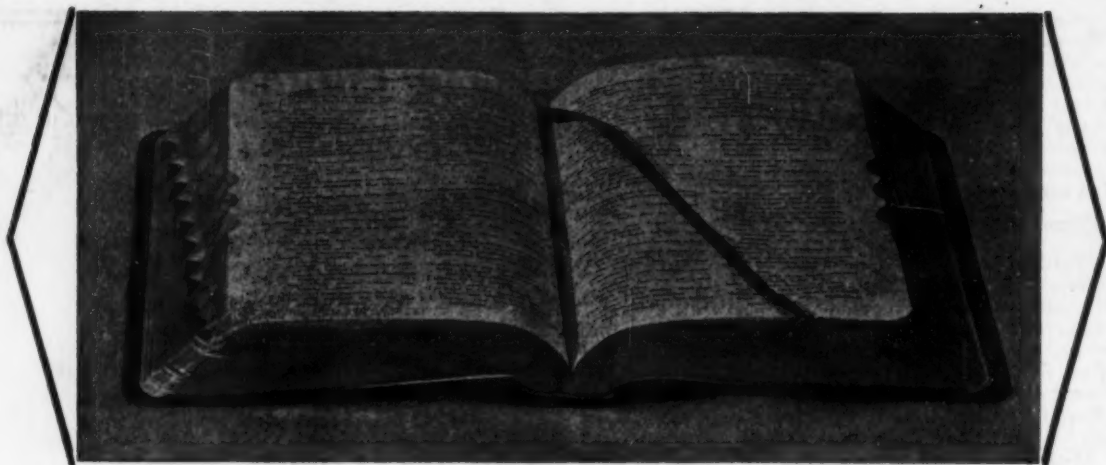
- ☐ The New Temple, Bojer, \$2.50.
- ☐ Victim and Victor, Oliver, \$2.50.
- ☐ Shoddy, Brummitt, \$2.00.

#### On the Bible

- ☐ Unraveling the Book of Books, Trattner, \$2.50.
- ☐ The Abingdon Commentary, Eiselein, \$5.

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